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THE SCARLET WOMAN

REV. DR. DIXON ON THE GATES OF HELL IN MODERN BABYLON.

His Discussion of the Social Evil Sin-How It Threatens the Foundations of Society. The Various So Called Remedies and

New York, May 7, - Rev. Thomas Dixon, Jr., delivered this morning to the usual throng able to gain admittance to the hall the third sermon of the series on "The Shadows of the City." The sermon was devoted to the discussion of the social evil. The text chosen was Provec's iii, 5, "The lips of a strange women drop honey, but her feet go down to death; her steps take hold on hell.

The subject of the social evil is one upon which our teachers of morals have maintained a strange silence through the past century. There has been an effort to ignore apparently the existence of this tremendous evil. There has been in fact a conspiracy of silence that has been the opportunity of the devil. Miss Frances Willard in a recent article on this subject expresses herself most vigorously upon this point. She says most truly: "A conspiracy of silence, whether conducted by boys in the pantry or men in society, is almost always a conspiracy of sin. It is pretty sure to be at the expense of something precious to the homekeeper. The hush policy has had ample time in which to disport its failures, and it has miserably failed. Bad men would have good women think that a culture like that which separated Lazarus from Dives must separate them from women no worse than the very men who inculcate this shameful heresy. Bad men would have us believe that to be virtuous we must be ignorant, and that the least contact with such women that they hold themselves free to consort with would be to us a profanation."

Not only has society suffered from this onspiracy of silence, but the moment he silence has been broken by some bold reformer, some prophet of righteousness and truth, who has dared to draw the sword and challenge the enemy, that moment there is raised the cry of sympathy and of pity for the so called Magdalene of This cry usually comes from a set of hypocrites who are themselves the contributors to the very evil over which they mourn. They tell us at once of the pity and the mercy of Jesus. They have always scorned the life and the example of the Christ, whom they now quote with so much unction. If ever an incident in the life of Jesus has been perverted and caricatured by interpreters, this incident of a woman taken in adultery is surely an example. The truth which Jesus taught is so simple that a wayfaring man, though a fool, need not err therein. He did not teach that the woman who thus sinned against society was deserving only of tenderness and sympathy and love.

The acts of Jesus must be taken in their setting of time and place to be understood. The circumstances were simple. A crowd of hypocritical pharisees and scribes, desiring to tempt Jesus and to entrap him in his words in some violation of the Mosaic law, dragged this cowering woman before him, and though they themselves were lecherous wretches they whined before him, asking if the woman should be stoned. Jesus, turnin upon them in the righteous disgust of his pure soul, knowing their own impurity and villainy, said to them, "He that is without sin among you, let him first cast a stone at her." And when all slunk away and none remained to stand the test of a standard of purity and of truth Jesus said to the woman. "Neither do I condemn thee; go thy way: from henceforth sin no more," He did not say go back to your life of shame. His answer to these impure pharisees was the great truth that there is but one standard of purity, and that it applies equally to man as to woman. This was news to the pharasaic world. It was an arraignment of the imperfection of the

Mosaic law. There is no truth delivered by Jesus that so cuts to the very heart of the fallacies of those who would excuse this sin and those who would build a false system of tolerance upon it, in which men are excused and even cared for in their excesses by law, as does this deliverance from Christ to the pharisee and the woman. There is no common ground on which the modern Magdalene and her hypocritical supporters and the woman of the New Testament and Christ can possibly stand. The modern Magdalene is a different creature from the woman to whom Jesus spoke. She maintains an establishment which is itself in violation of the laws of society, an establishment whose motive is gain, whose methods are the methods of the pirate and the smuggler, and around whose evil resort. run in defiance of every law of society, cluster a hundred kindred crimes.

When the cry of these hypocrites who were whining the example of Christ, whose name they had only spoken before to profane, was recently filling the ears of the public in a certain great city, through the public prints, a working woman, roused to indignation by the maudlin sympathy of these men for her disreputable sisters, wrote a most remarkable reply in a daily paper. She arraigned these men for their hypocrisy and for the injustice of their position. She declared that disreputable women who sold out their honor, and who threatened home and home life and society, received more sympathy than honest womanhood which preferred poverty and hard toil to a life of shame. The plain truth is that the hour has come in the history of our great cities for action upon the part of those who love humanity. The long silence must be broken. The long stupor of inaction must, be thrown off if we would save our young men and women from death.

A CITY PRODUCT. The plain truth is that the social evil is increasing each day in power and virulence and threatens more and more the foundations of social order.

This is true— First—Because the city is overshadowing the earth. Prostitution is a peculiar product of the city. It is practically unknown as an institution in the rural districts. There public opinion is a power against evil and evildoers. It is in the city's surging impersonal mob that the evil minded take refuge. In this shame is easily hidden until shame is forgotten. The city, in other words, is the cesspool of the surrounding territory. It drains the rural districts of its evildoers—male and female. It is the mecca of the thief. and the loafer, and the harlot. Boston to the cesspool of New England; New York and Philadelphia the cesspools of

northwest: San Francisco of the Pacific slope; New Orleans of the south. And so each great city is the receptacle of the filth and corruption of its respective

tributary districts. If this filth were drained in to be destroyed in the fire of a righteous life, all might be well for the nation. But the city is the heart of the nation today. Into it flows its life. It flows out again, and it flows out contaminated of necessity by all the influences that make or unmake the life of the people who dwell in the city. Luxury and idleness and crime and poverty are in the cities supreme forces. These are the powers that create prostitution. In the cities they are massed, and the aggregate results from these causes make up its horrible

There are scores of women who enter this life because they are vicious in disposition, because they are lazy and ignorant and because they prefer, from vanity and selfishness, a life of coarse luxury to a life of honest toil. A large per cent, larger than one would wish who believes in the best there is in man, will be found in this class. And yet to many an honest working girl in our great cities there comes again and again the unspeakable, horrible alternative, which rises and will not down at the bidding, either to beg, to steal, to starve, to commit suicide or to sell her body. This is the sad story which the city writes in these modern days for the lover of the race to read.

ITS BRAZEN BOLDNESS. Second-The house of the strange wo man has become in the modern city an established institution. It has become a commercial enterprise. It has its law of supply and demand, and the consequent corruption of the life of the people is something incomprehensible to those who have not seriously studied it. A group of earnest Christian women, impressed with this horrible fact and of its growing reality, went a few years ago to the editor of a great newspaper in London and laid before him the facts of this social evil in his great city. At first he hooted the idea. It seemed to him a monstrosity impossible in the English world. They insisted upon its truth. He decided to investigate it for himself; he did investigate it. The result was that he hurled that immortal thunderbolt into modern society printed in the Pall Mall Gazette, entitled "The Maiden Trib-

ute to Modern Babylon." An explosion followed the hurling of that bomb which shook the world. Pharisees and hypocrites succeeded in putting Mr. Stead into prison for his bold assault, but the great and the noble in the English world rallied in the hour of trial to his support, and the reaction swept from the statute books of England every disgraceful law that bound woman with the chains of a slave through the past generation. The report of Mr. Stead was investigated by men of the highest allegation was found to be substantially

by Mr. Stead could be rewritten here with equal force and unanswerable logic. So great is this power as an institution that it lays hold of society in our city on every side. The cabmen, for instance, who rule a certain class of passenger traffic, are almost every one in the employ of these houses of ill fame, cannot enter the port of New York without receiving letters inviting him to these brothels high and low. Even some of our own great newspapers print in their personal columns with marvelous effrontery, from Sunday to Sunday, the advertisements of these infamous establishments. Nearly every saloon in the city of New York and in all our great cities has private parlors in which women of loose character are found. and it is scarcely possible for a man to enter a saloon without coming in contact with this underworld of social vice. Every gambling establishment in the city is the vestibule to the house of ill

Not only is this true, but there are vast districts of our cities through which it is impossible for a man, young or old, to pass at night without being addressed and solicited by a woman. A young woman newspaper reporter recently undertook the experiment of walking the streets of New York through the entire night to see what adventure might befall a woman unaccompanied. She wrote her experience for one of the daily newspapers. In it she declared that she was not addressed or solicited by any man at any hour of the night or on any street, and she passed through some of the most unfrequented and dangerous. She gave it as her opinion that a woman who went about her business could go and come through the streets of the city at any time unmolested. But I dare to say to this young woman that she will meet an unpleasant revelation if she will array herself in masculine attire and walk the streets of the city. It will be scarcely possible for her to report accurately every incident that will occur.

The boldest of these spirits that conduct the commercial transactions in this underworld often accumulate great power and wealth. The great masses who feed their coffers go down in disease and despair and death. The horrible number of those who are thus given to the corruption of the youth and the manhood and the homes of the nation is something appalling. As the modern my grows in numbers this evil grows space, and even in higher ratio than the

arithmetical proportion.

It is said by those who have studied the situation most carefully that in the city of Paris there are 100,000 women given to this evil life. There certainly are not less than 50,000 in the city of New York, and the lowest estimate for Chicago places the number at 30,000, while other cities will be found to maintain similar proportions, some greater, some less. It is said and on the best authority that the city of Washington, the capital of the nation, shows a higher percentage of disreputable women than any city in America. And this is a problem which the politicians who inhabit the city should not be slow in confessing and solving. It certainly rests at their

Third-It can but threaten the life of society because of the terrible nature of this evil. The dehauchery of the body is something whose horrors surpass belief save to those who come in daily contact with the facts in the great medical world. A practicing physician told me that a large proportion of his daily practice was given to the results of prostitution, and he said that every physician of large practice could bear practically the same testimony. Dr. Currier declares.

the middle states; New York of the nation. Chicago is the cesspool of the tistics gathered from the outdoor poor department for the city of New York, that there are from 0,000 to 7,000 cases of contagious disease from this cause which are annually treated in the dispensary. He says that there are as many

nore cases in private practice. He declares that it is safe to say that there are 10,000 women in New York city who are each day in a condition to propagate contagious diseases. Add to hese 10,000 women 10,000 men, and behold the army of death sowing the seeds of a corrupt body, damning unborn gen erations to curse the earth. Each city in America will show a like proportion of disease and of consequent debauchery of the physical life of the people. It is no wonder that manhood declines, and that the people of the cities are not able to maintain themselves in the contest with

the brawn and fire of the rural laborers. It utterly drags down and destroys not simply the body but the soul of the victim. This sin is a violation of the divinest thought given to the human race -love. It is a desecration, with unclean hand, with impure purposes, of the holy of holies of the race. The climax of human experience is the hour of two pure hearts discovering each other. The supreme mystery of nature is the mystery of love. The one high and holy miracle that illumines life, that makes poverty of riches, and sorrow a joy, and suffering a privilege, is this mystery of love. Prostitution is the negation of this dream of humanity. It is to stab to the heart the faith of the race. It means more. In doing this, of necessity those who thus sin must drag down in the mire the name of home and of mother and all that clusters round this holy altar. Here rests the very foundation of human civilization. The state is built upon the monogamic group of societyman and woman. The nation is built not upon the individual, but on this social unity. All law rests, in its last analysis, upon this foundation. All national and international law must be traced back in its origin to this primal

ordinance of God. The home is the fountain of universal blessing from whose center radiates the divine influences that make a national life a possibility. It is a refuge, a haven, in which man accumulates strength to battle with the elements, to fulfill indeed the dreams of his heart, to be a patriot, to be true, to be noble. It is the little kingdom of God on earth that is the prophecy of the kingdom that is to come and rule the earth supreme. The house of prostitution is a threat against the very foundation of home and home life. It is the denial of the right of motherhood and fatherhood.

The house of prostitution is the home of the gambler. Thousands of professional gamblers have fallen to the disgraceful depths of being willing to be supported by these women. So intimate is the connection between the brothel character, and every statement and every | and the gambling hell that it may be said that they are inseparable. Every house of prostitution is a saloon of the If the truth were known today in the lowest order, where the meanest drinks great cities of America, the story written | are served at the highest possible price The fool who drinks is willing to pay There are constant and chronic violations of every excise law ever put on the statute book. Infanticide, murder, theft, forgery and every crime on the cata logue of criminality is laid daily at her door. When such are the direct and approximate results of such an evil, how is and beneath the seats of their cab cush- it possible for the Christian world, how ions are kept the cards of direction to is it possible for the humanitarian, to rethe various establishments. A sailor main silent? What are the remedies proposed for this terrible evil? There are

> REMEDIES PROPOSED. First-Regulation, so called. Is this a possibility? Is it a practical principle worthy of a moment's serious thought? Our superintendent of police has recently informed us that it is the only solution of the evil, and police authorities from time to time have given us the same instruction, Regulation, so called, whether in the form of the European license system or legalization, is an infamy that will never be tolerated on Anglo-Saxon soil and for the very patent reasons-

> (a) Such a system means the slavery and degradation of womanhood. I means the denial of her individuality, of her right to life. It means a return to barbarism. It means the negation of her personality before the common law. It means the stamping out of the last hope by which her womanhood may be reached and saved. And let it be observed that this proposition has never emanated from a human being who bore the image of a woman. It has ever come from two sources and only two-namely, the licentious scoundrels of the male sex and officers of the law who desired to profit by the experiment. The womanhood that could submit to this infamy of license and suspicion and regulation falls simply to the level of the poor wife of the Cossack of Russia who kneels to be beaten by her brutal husband for suspicion of the act of which he is daily

(b) Such a solution would only aggra vate the evil by emphasizing its causenamely, a dual standard of right. The secret of the curse today is that there are two codes of morals—one for women, another for men. Any proposition to regulate this vice is a proposition to erect a dual standard of right, of truth. It proclaims the monstrous lie that indulgence in vice is a necessity for man. Prostitution is not a weakness-it is a

(c) Therefore the state cannot legalize crime without committing suicide. The state has no more right to recognize prostitution as a necessary evil than it has the right to recognize stealing as a necessary evil. Stealing will doubtless never be totally suppressed. Is it same, therefore, to say that because we cannot totally suppress it we must regulate it? (d) No system of regulation has ever checked the evils of prostitution, but has only served to increase them and aggravate them. This is the testimony incon trovertible from every experiment where it has been tried. The result has been not the decrease of disease, but the increase of disease. It has not diminished the evil, but increased it in the number of those who fall victims. The number of ovil women has increased; the num ber of young men debauched has in creased. A wider harvest of death has

Ga., has recently abolished the system

dismal failure. The mayor of Colmar de-

they have failed to do what was pretended could be done by their promoters In Spain Castello states that the means for regulation are utterly imperfect; that the visitation provided in law is inefficient and the treatment in hospitals equally so. In Germany we have the same story of failure in her great cities. In Italy the laws regulating prostitution were repealed in 1888. In 1880 the laws of regulation were abolished in Bern, Switzerland, and in Christiania, Norway Denmark swept the laws from her stat ute books in 1889. In France the failure has been most dismal of all. The city of Paris has registered between 4,000 and

5,000 women of Ill repute, and yet we are told that in the city there are 100,000 such women.

THE ONE POSSIBLE SOLUTION. What does regulation amount to Paris is the most corrupt city socially in the world. Contagious diseases are more prevalent in Paris than any city in the world. What has regulation done for Paris? It has simply debauched the publie conscience and taught the young manhood of France that prestitution is a necessary evil; that the state recognizes it, and that therefore indulgence is a question of taste. But men say that it is impossible to suppress the evil; that it has always failed where tried. Is this true? Where has it failed? Where has it ever been tried? We have not yet emerged from the primitive barbarism that would seek to degrade woman by the process of regulation. We have never failed because we have never tried. Man has never really risen to the position of meeting woman upon an equal ground Charles Darwin, the great scientist, t us that man is the only animal in wh the male is ever unkind to the fence! It was a subtle Frenchman who said, it view of the long subjugation of women "The virtue of woman is the wittiest in vention of man."

This is the opinion, I know, of certain leaders of thought in the old world, but are not better things to be expected or American manhood? We have been the founders of the world in leading the race to the heights of liberty and of truth. Shall we crawl back to the sewers of the dark cities of the old world to find the ways of life? Let American manhood look to a higher and diviner ideal. Well has Miss Willard said on this point again "The manhood of America is the noblest and most masterful on earth because it has mastery of itself. Our everyday re-Beion has so developed women and re fined men that men think of us with respect and reverence." Let American manhood not crawl to the depth of infamy of the European ideal, which de grades woman to the level of a brute. who may be deprived of her person, of her rights, of her life to feed the lust of

There is only one possible solution for this question, and that is suppression, and it should be wrought in two wayslegally and persuasively. Our laws should enforce a single standard of truth and purity. The house of the strange woman should be suppressed as an institution. It should be made impossible for any woman to earn her bread by the sale of her person. Certainly it should be made impossible for her to establish a commerchal enterprise in which virtue is the commodity of barter and sale. Prostitution should be suppressed by law, and it should be a crime punishable both for the woman and the man. The woman who is found the inmate of such a house should not only be punished and driver out, but the man who builds it should suffer precisely the same penalty. When it is made impossible for woman to earn her living by this process of shame, the temptation to hundreds of the lazy, and the worthless, and the vain, and the ignorant to enter such a life will be re moved.

This force should not be resorted to in any harsh way, but it should be done firmly and determinedly. In addition to this there should be the arousing of the Christian world to the awful obligation of carrying the gospel of Jesus Christ to these women. Mr. Moody has shown in his great meetings that these abandoned women still have hearts that can be touched and reached; that they can be saved. Again and again those who have gone down into the depths with the message of love and forgiveness in Christ have rejoiced in the restored life.

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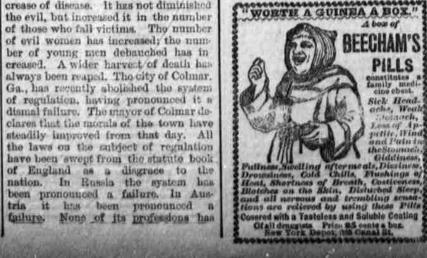
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